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INAUGURAL ADDRESS OF PRESIDENT KINLEY.

It is in the line of precedent to preface the acceptance of an honorable position, such as that you have assigned me, by a more or less formal inaugural address.

In the first place, permit me to endorse with emphasis the recommendations of the retiring President. Division of labor, whether of intellect or muscle, is essential to eminent success. As our little society is yet in its pupilage, so to speak, we cannot hope to take rank with associations whose members are veterans in scientific research. But, profiting by their example, we may follow their methods until a better has been shown. Hitherto we have been gathering together the laborers and disciplining ourselves for the work. We are now sufficiently numerous to be organized into divisions and subdivisions; and though we cannot put laborers into every field, yet for such as we can occupy, we may reasonably expect better and more thorough work. This subdivision must have the tendency to throw on each worker the responsibility of his department, and from the very fact that work will be expected, work will be done. Some unoccupied fields must lie fallow for the present; but we are in constant accession of new members, taste for scientific research is being developed, and we can reasonably hope soon to have workers in those fields as well. The association being thus organized and equipped, the several sections would be expected to make a monthly report of progress in their respective departments. That this will greatly add to the interest of our meetings, will be sufficiently apparent.

Under the Constitution, historical and scientific investigations and collections come properly within the scope of our work. A liberal construction would include also Art, and other creations of genius and skill—these being only science applied. If you decide, as I hope you will, to divide into sections and subsections, you will not find it difficult, with the examples of similar institutions as a guide, to make the necessary divisions. At first these could be general, making the subdivisions according to the number and ability of the laborers fit for duty. Thus history would form a very general division. But our constitution is somewhat imperative that special attention be given to the history of Southern California. We have those among us who were not only spectators but the makers of this history. Another reason is to be found in the present perishing condition of its records. The old Mission buildings are crumbling into soil, valuable old manuscripts are being gnawed into illegibility by the tooth of time. It would be proper, therefore, to form at once a sub-section embracing this special subject as indicated in our constitution.

Ethnology is not history, but the two sciences are so closely akin that each seems to illustrate the other. Under the general section of this subject, I recommend the formation of a sub-section embracing the ethnology of Southern California. On account of the close relations of this part of the State in its early colonial and pre-colonial history, to the adjacent countries, these two sub-sections will constitute a wide field of labor.

Again, Philology is a large subject, just now by the labors of Max Müller and other distinguished philologists, furnishing rich stores of knowledge. If we should have no member specially qualified or inclined to extract Sanskrit and Prakrit roots, we may have more than one well fitted for the study of the languages of our native tribes. In this case the Indian Languages of the Pacific States and Mexico would form a very interesting sub-section.

A similar course would apply to the Moral and Physical Sciences. There are those, as the physicians, the lawyers, and the ministers, who have made specialties of certain subjects, and it would seem not at all difficult to find workers for their corresponding sections or sub-sections.

Again, there are those among us whose developed taste for science has no reference to their vocations. They study science from the love of it. We have a botanist whose fame reaches across the continent. Another has added to the geological knowledge of this region. Another has written a book, founding his arguments on geological data. Our city has an ornithologist of ability. Very plainly we shall be able to find workers in these sections.

I have said that Art and the products of labor and skill are only science applied. The workers here should be recognized as our fellows and admitted into our ranks. Historical and scientific collections will be at once a necessity, and an evidence of work done. By the kindness of the city authorities we are permitted to occupy this hall. How long this favor may be accorded, we cannot know. Besides the necessary publicity of this room unfits it as a place for our collections. Until we have a secure place for the deposit of the treasures of history and science, we can have no reasonable hope that those having such things in their possession, will readily give them into our keeping. Even our own members will not readily contribute valuable specimens without reasonable assurance of their preservation. Our society is an educator and specimens should be properly classified and labeled, and should be placed in a position accessible to the scientist and to the general public. I recommend therefore that a suitable hall and other apartments be provided at the earliest time practicable.

Knowledge is a treasure not lost by being communicated. The cultivation of a taste for the study of science in a community is a preservative against crime and vicious habits. Indeed, there is not a virtue that science does not endorse, not a vice it does not condemn. More than this, it demonstrates that a noble act ennobles the actor; a vicious one makes war against the perpetrator himself. Very important, therefore, is it that every one should be able to see the relation between action and its consequences—to see that virtue rewards and vice punishes—although the act be unknown to all save its author. Science is indeed a reinforcement to all the virtues. Let us, therefore, open our doors alike to all. Let all who will, come and hear. It will at once cultivate the public taste and improve the public morals. More than this, in proportion as the public taste for science is developed, will people seek to become members with us, assist in our work, and contribute to our funds. I therefore unhesitatingly recommend that our doors be thrown wide open that all who desire may enter and hear.

All science is knowledge, but all knowledge is not science. Science is knowledge systematized—knowledge of phenomena with relation to causes and consequences. The whole works of man, of whatever kind, form a grand labratory of scientific experiment, successful or otherwise, according as nature's conditions are followed or disregarded. The great good to be derived from the general diffusion of scientific knowledge and the development of scientific taste and modes of thought, ought to be sufficiently apparent. Every organism—animal or plant—is the creature of its environment, developed or degraded according as this has been favorable or unfavorable to organic growth. Nature knows no excuse, admits no exceptions. Her laws are as unchangeable as the changeless God who is their author. All nature is governed by law. Nature is law. Themis sat on the throne with Jupiter to counsel and advise, and the fates were her daughters. Science is founded on the universality of law. Without this no science could exist. In the system of nature accidents have no place; and all ideas of chance are contraband in scientific investigation. There can be no effect without a cause, and no cause without effect. He to whom this does not come with the force of a self-evident truth, may be a visionary of fantastic illusions, but can be no scientist.

Nature knows no contradictions. The eternal God has made all things to conform. The universality of law as an idea, as a thought, as a philosophy, has come to the human mind in the evolution of the ages. First in mathematics it was discovered that to its laws there are no exceptions. Gradually the mind passed from a belief in a multiplicity of Gods to that of one God. Slowly, through the ages it awakened to the grand conception that this one God in nature and of nature, above and over nature, is a God of law, and that He, and He alone, rules.

Two hundred years ago, as in some countries to-day, comets, eclipses, and shooting stars were ascribed to the malign powers of the universe. Two hundred years ago there were those who believed that

God divided His dominion with the devil, and that storms, cyclones, and earthquakes were special miracles wrought by the genius of evil.

The universe has been said to be the thought of God. The great astronomer Kepler when reasoning out the laws since known by his name, exclaimed in devout enthusiasm, "I am rethinking the thought of God." The same may as well be said of all scientific truth. The spire of grass and the dew-drop are no less than the planets and suns, the creatures of His law. Sir Isaac Newton said, "The undevout astronomer is mad." But he is no more mad than the undevout chemist, the undevout botanist, the undevout geologist, the undevout in every department of science. In all things is the universal law. When Newton discovered gravitation from the fall of an apple, he applied it at once to the solar system, and found there the planets obeying the same law. And now comes the doctrine of the correlation of forces—demonstrating that where light is, there must be gravity—and all systems are obeying the universal law of gravitation. Again, the spectroscope is applied to the sun and the stars and the far off nebulæ, those universes beyond our universe, and we find there too a confirmation of the universality of law. The laws of one planet are those of all planets. The laws of one sun are those of all suns; and rising with the grandeur of the thought, the laws of one universe are the laws of all universes. The application of the scientific method to the historical investigation has been fruitful of result. While some new facts have been discovered, many fallacies have been eliminated and remanded to the domain of myth.

Among not the most trifling discoveries is that, here, as in the physical universe, is the reign of law. It is indeed by virtue of this fact that history can be thought of as a science. If we cannot always follow the chain of causation, enough is known to predicate that it exists, and that the facts of history are the necessary consequences of antecedent causes.

It has been further found that there is moral as well as physical law, and that chance is eliminated from nature's whole domain.

It is to this fact—the elimination of the idea of chance, the substitution of effect for accident—that modern education owes its superiority to ancient culture. It is from this that the mind learns to reason and to rely as confidently on legitimate conclusions, as on the principle and phenomena from which these have been deduced.

It is to this fact that modern freedom of thought has taken the place of ancient bigotry, and that persecution for opinion's sake is fast becoming an obsolete idea. So soon as it is thoroughly understood that opinion is the result, not of the will, but the understanding, and that it can only be changed by this being improved or degraded, we shall cease to regard opinion as a crime, and learn to correct the errors of others by increasing their knowledge and enlarging their understanding.

We have learned, therefore, not to cast into the teeth of denominations and systems of government, the persecutions of the middle ages, but to ascribe them to the ignorance of the times. It was not catholics and protestants and infidels persecuting one another, but the age itself that kindled the flames for the burning.

In this depth of thought, reason excuses the mistakes of reason; and forgiveness of our enemies, love for our fellow beings, and charity for all, as the noblest of sentiments, become also the deepest philosophy. Hence it is that now opinions are not merely tolerated, but conceded as a right.

This, then, the scientific method has done for the world. From confusion of thought it has evoked harmony. From chaos it has brought the Cosmos.

A colaborer with the amiable virtue of charity, it has softened the asperities of bigotry, soothed the passions of opposition, and pointed out the way for the harmonizing of the relations of each to all and all to each. The thoughts of the mind reacting upon the mind itself, have given a broader culture and a greater grasp of comprehension.

To every subject of investigation the rigorous method of the scientist is being applied. Knowing that in all things the truth has the stronger reason, knowing that in all things, fearless and unbiased investigation is the road, and the only road, to truth, the scientist applies the rule, and square, and plummet of inexorable logic to the tests of experiment, and humbly and fearlessly accepts results without stopping to ask whether or not they may consist with previous opinions and prejudices.

Believing that all things are luminous with the light of infinite intelligence—believing that all phenomena are a divine revelation of that intelligence, devoutly, O Nature, I put my face to thy bosom.